Bela Coola Indians - Chapter IX

7

879-0054/667(56)

~~5556~~

by the ~~smoke~~. shaman's breath.

This man made quite a reputation for himself with his ability to hang from his small stick. On one occasion, after fishing on the lower Fraser River, he was encamped on the outer beach near Seattle, here he had gone ~~[illegible]~~ to ~~[illegible]~~. Four white men came to where he was of his powers ~~came~~ to ~~[illegible]~~ for a demonstration. He put on his robe took his small stick from his box, and used the ridge pole of his tent as the heavier horizontal stick. The white men examined the small stick and found nothing peculiar about it. The man performed his dance, in the course of it throwing the small stick up against the ridge pole where it remained suspended, and from which he hung. After releasing his hold he struck the smaller stick a slight blow with his hand and it at once came away from the ridge pole.

as spark

~~980 B~~ ~~3391~~

~~JM 2572~~ The following is an example of the type of dream which could have served as theme for a shamanistic performance. ~~My informant~~ A man once dreamt that he saw Mt. Nusq'alst with its rocks adorned with handsome pictures. The other mountains of the valley were also decorated, but none of them ~~were~~ was so fine. If he had had the desire and the necessary wealth he could have arranged with the carpenters to have the designs which he saw in his dream ~~xxxxxxxxx~~ painted, and dispayed these to the people as a shaman's vision.

no space

A shaman, particularly one who has received a vision from T'itcäpliläna and who has had marked success both in curing the sick and in giving conjuring displays, is considered to be in peculiarly close association with ~~the~~ supernatural beings. ~~and~~ he is Accordingly regarded as a fit person to ask their assistance, not that he has any means of gaining help that are not open to others, but merely that his greater acquantance with them renders it more likely that they will grant his requests. ~~Accordingly~~ Therefore a shaman is usually called upon ~~requested~~ to perform the following rites: ~~W~~

1. The washing of the mouth of a person who has died without voiding from his body the first salmon or olachen caught in any season. (See page).

2. The asking of assistance for the complicated rites of the potlatch, (See page).

3. The request for assistance before starting on a journey, by puffing eagle down into the air. (See page).

4. The request for aid by means of placing food on the water and blowing eagle down into the air at Mesatche Nose and Kwatna. (See page).

In fact any ~~request~~ supplication to a supernatural beings can be made with greater prospect of success by a shaman than by any other person.

As has been said, a shaman actually has power within himself, and this ~~power~~ is so strong that it may be a source of danger to others. Thus, if a man should pass behind a shaman when the latter is eating, the man's soul would be drawn from his body to the shaman's mouth, the latter would close with a click, chewing the soul and killing the man. This is quite involuntary on the part of the shaman. ~~This~~ happened more than once among the early people, and since that time people have been very careful not to pass behind an eating shaman; this taboo was still in force ~~when one of my informants was a young man.~~ thirty or forty years ago. According to ~~one~~ another informant, a shaman is actually able to recall a soul which has left its body, thus causing illness, while ~~a~~ another ~~man~~ stated that shamans can see the length of a person's kwatnusta (1), and so judge the length of his life. These examples ~~merely~~ show the varying beliefs of different Bella Coola concerning the powers of shamans.

But the ~~power~~ spirit within the shaman is really more dangerous to its possessor

(1) See page

than to others. As certain "unclean" objects have power over supernatural beings, so do these objects have power over shamans. A shaman must never sleep beside his wife during her menses, must never eat food prepared by a menstruating woman, by one who has recently washed a new born infant, or by a girl during the period of seclusion following puberty, or by a widow or widower during the year that follows the death of ~~their~~ his partner. If a shaman's nose bleeds when he is dancing it is because a menstruating woman is present in the house. He at once asks ~~xxxxxxxxxxxx~~ any woman in this condition ~~xxx~~ to withdraw, and when one, or more, has done so the bleeding stops. He must never care a woman during her monthly periods. A wise shaman practises ceremonial chastity frequently. In view of ~~the~~ lack of cleanliness ascribed to menstrual blood, it is perhaps surprising that a woman can become a shaman while still of child-bearing age. This is rare, and only occurs when a woman is the last survivor of a family. The Bella Coola themselves consider ~~this~~ it to be peculiar, only explicable on the ground that anything is possible to the supernatural beings, even to overlook the "uncleanness" of a woman. Usually, ~~however~~, female shamans are past the age of child-bearing, or, if ~~they are~~ still capable of conception, they observe absolute chastity.

Even inadvertent breaking of one of these rules causes death. This is not regarded as a punishment inflicted by T!itcapli!an'a; it is merely the inevitable consequence of the supernatural power within ~~himself~~ the shaman having come in contact with what is not clean. As a shaman is considered to be immune against all ordinary ailments, his death is always attributed to the breaking of a taboo. Frequently the death of a shaman is accompanied by some convulsion of nature. One female shaman, for example, ~~knowing that she had broken a taboo~~, told the people of her village to keep their children within doors, since a supernatural being was coming for her. Soon it became dark, ~~and~~ there were four loud claps of thunder, on the fourth of which she fell dead. The following is an instance of the danger to a shaman of coming in contact with an unclean woman.

In consequence of the dangers attached to the calling, many persons try to avoid it, though if T!itcapli!an a should appear when a person is ill, he cannot escape becoming one. The usual method of prevention is for a man to hold intercourse with his wife from below, so that her flesh, impure through its liability to menses, can act as a barrier to the coming of supernatural power. One who wishes to escape

Ms. 3394

Other Powers
and Tribes

Tukuyla washes out mouth of scota of first salmon
Sam so said could see Swatmush & so meant long
Life

827

The son of the first man to come to earth at Hutłe x was, like his father, named Dudusonx^{W} . One April he and his wife went upstream to Xw ntlo, a place in the country of the Carriers where milk-weed is plentiful, of which they planned to collect a supply. In the course of their journey Dudusonx^{W} saw a man, who when he drew near turned into a piece of hanging moss. A little later he again saw a figure, but on approaching it became a tree. Dudusonx^{W} and his wife walked on and presently the former once more beheld a man; this time the apparition changed to a fir tree. It was evident to Dudusonx^{X} that a supernatural being had manifested itself to him, and he told his wife that they must return. On reaching home he related his experience and gave a shaman's dance. From one of his visions he had received the power of curing. He could see disease when it was invisible to all others, and could summon it to himself, where it was harmless, thus restoring the patient to health. He made for himself a rattle, shaped like a bird; this had the ability of dancing of its own accord, and would catch people's hair in its opening and closing beak. The sick were brought to Dudusonx^{W} from all over the valley. His success in curing was phenomenal. One day he travelled down to S nxł in his canoe; there he found many of the villagers seriously ill. His arrival was quite fortuitous, for he was unaware of the epidemic which was raging. The inhabitants sought his help, so he landed and cured them.

He entered the house of a certain woman who claimed to be ill, and took the sickness upon himself. No sooner had had he left than he fell down stricken. He demanded to be taken home in his canoe, but he only lived two days after his return. The woman had been in pain from her menses, and this that he had taken upon himself caused his death.

(1). See page

hominem cum ipse nec ne coire vt illa eum corpus super eum ponet, nam corpora feminarum

intaminata sunopsque nimirum

it

such ability

[illegible] the usual creation, the [illegible] the usual rules. [illegible] is now considered surprising, only [illegible] to the supernatural [illegible]. A certain Kwakiutl shaman had the supernatural being from whom he had derived his power actually resident in his body. At the time he obtained the gift this supernatural aid had spoken to him.

'Henceforth", it said, "I will live in your right arm, my head located near your wrist, my tail near your elbow. When you cure a sick person place your arm against whatever part of his body is affected and I will draw forth the sickness with my mouth."

Thanks to this assistance, the supernatural being in his right arm the shaman was able to perform marvellous cures, as the being never failed to suck out the sickness. Though aware of his supernatural guest the shaman himself never saw it except when he summoned it to cure a patient, then it came forth from his arm, though no one else could see it. When he had given away the sickness, in the usual manner of shamans, the supernatural one returned within his arm, out of sight.

When the shaman grew old he called a friend to him and asked him to receive him, the shaman's, supernatural power, telling him where, and how, it was localised. The man consented. The shaman then began to talk in the language of supernatural beings, as shamans often do, and presently the supernatural one came forth and became visible to the friend as a small lizard like creature sitting on the palm of the shaman's hand. This frightened the friend and he declined the creature on the ground that he lacked ceremonial purity, hence his body was not a fitting receptacle. The shaman urged him to receive the creature, but when he continued to refuse, allowed it to return to his own arm. When the shaman died a few years later the friend bitterly regretted his own cowardice for the wonderful cures stopped. Had he accepted the supernatural guest he would have been able to perform them.

The Ghost Child.

women

The eternal

long ago, shamans whose powers were derived from animals were able to teach mortals the the proper meth ds of hunting, and the taboos enjoined, so a shaman from the dead once visited the land of ghosts and learnt their needs. They informed him that food and clothing thrown on the ground did not reach them and that in order to do so it must be cast on the fire. Instead of journeying to the land of the dead some shamans re-received their powers from ghosts who ascended to this earth, as the following account describes.

Within the lifetime of ~~my~~ an elderly Bella Coola ~~informant~~, a certain woman, 882 (~~1116~~ 804) Sikwalxwalilx by name, left her house one evening for a few minutes. When she came back she was crazy. ~~Sk~~ Her face was green, her mouth and face distorted and twisted, she could only whistle when she tried to talk, and kept endeavouring to walk on her hands. Taking her blankets, she went through the motions of washing them, but instead of using water, she dragged them to and fro through the ashes of the central fire. At length, utterly exhausted, she lay down. By these syptoms it was recognized that a ghost had stricken her with madness, and several shamans of the dead were called upon for help. For a long time their efforts were fruitless. Then one of them obtained some ~~pads stained with menstrual fluid~~ parings menstruale forbidden, while another ~~shaman from the dead~~ conducted the frantic beating of sticks, the leading practitioner waved one of the pads through the smoke of the central fire and laid it, with hemlock bark and dyed cedar bark, on the patient's face. After leaving it there a few moments, he took it off and, while the beating of sticks was stilled, threw it out the door. When this had been done with four pads the woman was restored to sanity. Later on she said she had ~~no recollection of this, in fact could remember nothing that had occurred after she saw~~ seen the ghost of a certain Teixwotl, a man recently deceased, ~~until~~ Emerging from the trance, she found herself in her house surrounded by numerous people and the shaman working over her. If ~~a shaman~~ he had not been able to cure her, ~~Sikwalxwalilx~~ she would have died. In fact, it ~~xxxdifficult~~ was impossible to discover whether the Bella Coola regarded this woman as having been cured ~~from~~ of an illness, or as having been restored from the dead.

Sikwalxwalilx called for the singers to whom she sang four songs, ~~describing~~ relating what she had seen. They described how she stood by a fire in the land below, where the sun travelled from west to east, and where everything ~~was~~ different from on this earth, though reminiscent of it. The singers learnt the songs and it to them that

the woman danced on future occasions. She was able ever afterwards not only to cure sicknesses caused by ghosts but to talk with them. For this purpose she was in the habit of lying down at night in the grave-yard, looking down into the land of the dead which was open to her, and talking with the ghosts in a strange whistling language which the living could hear but could not understand. ~~Another spot where~~ She also was able to gaze downwards ~~was from~~ at the edge of the central fire nearest to the door.

Anätäsäkmuts,

an old shaman of the dead who died not long ago obtained his power by chancing to visit their land. The themes of his songs were of the land of the dead where, he said, there were teeming people, where those who had been rich on earth were rich, but where those who had been poor were still poor, where those who had been blind could see, and those who had been maimed were whole. He told of Päluätl, a legless creature ~~that~~ who lives in the land below but ~~which~~ can travel with amazing speed, in fact this shaman stated that it was he who was sent when the ghosts wished to communicate with the living, a statement ~~that was~~ contradicted by others. He told further of Kaowikudjän·a, a supernatural woman who lives in the land of ghosts, who ~~was~~ is able to pick berries with phenominal rapidity. But this availed her little, since her basket ~~was~~ is full of the teeth of dead men which devoured the berries as fast as she ~~ate~~ picks them. It was Anätäsäkmuts who described how in the land below there were only two enormous trees of the kind known to the Bella Coola as k!ip, under the shade of which the ghosts play a game resembling foot-ball with huge, light balls.

A dead person usually chooses one of his own relatives as the proper person on whom to bestow the power of a shaman, but their actions in this respect can neither be coerced not cajoled. Ceremonial chastity alone is of assistance, ~~towards the gaining of power from the dead.~~ Nor does every sight of a ghost bring with it this power, ~~in fact~~ ghosts are greatly dreaded since they usually cause harm to the beholder. On one occasion the mother of an elderly Bella Coola woman left the house one evening, to return shortly with her face screwed up into a ghastly smile, green in colour, and with saliva dribbling from her mouth. She was quite mad. A shaman from the dead succeeded in curing her, or it may have been in restoring her to life, and she was able to tell how she had seen what she took to be a man with

and power can be obtained certainly by anyone who lies four days and four nights, face downwards on a new made grave.

face averted. She called out to him, and then remembered no more. It was obvious that she had seen a ghost.

It is over diseases caused by ghosts that a shaman from the dead has power. If a person picks up and eats any crumbs which he has dropped he will usually be sick, because, though he thought he had dropped the crumbs, they were really pulled from his hands by a hungry ghost, who thus showed his desire for food. By picking up and eating the crumbs, the man thwarted a ghost which retaliated by forcing some sickness into him. Or ghosts may visit this land and ask their relatives for food, or clothing, but mortals, unable to hear the speech of the dead, are unaware of the requests of their deceased relatives, and so do not answer them. The irritated ghosts respond by causing sickness. In such cases a shaman from the dead is able to suck forth the cause of the ill, and sometimes to display it as a bone, twig, or other small object, and at the same time to tell the sufferer what it was that the ghosts desired. Like ordinary shamans, a shman from the dead uses his own discretion whether or not to employ the violent beating of sticks, and like his fellow-practitioner receives payment from those whom he has helped. There are no fixed charges, but a successful shaman is always wealthy.

The intimate contact of ghosts with shamans has already been mentioned in connection with the ability of the latter to learn from the ghost of a murdered person who was his murderer (see page,

There is one method of sacrificial curing practised by shamans from the dead alone. If the sickness refuses to yield to ordinary methods the shaman makes ten cedar-bark vessels, fills them with grease and places them near the fire, one between it and the door, one on the inner side of the fire, and four on either side of it, parallel to the side walls of the house. By each vessel are placed two small wooden figures, roughly carved to represent men, and decorated with dyed and undyed cedar-bark. After endeavouring to suck forth the sickness, with or without the assistance of the frenzied beating of sticks, the shaman pours the grease on the central fire, and throws on it the figures and some dried salmon. Thus propitiated, it is believed that the dead will be more likely to allow the sickness to be sucked forth.

Shamans do not always succeed, as the following tale shows. There was once a little child who cried incessantly. Its parents wiped its eyes repeatedly and did their utmost to soothe it, but without avail; and at last they left it alone in the central part of the house and went to bed. The child continued to cry until a

~~Som~~ Shamans from the dead perform conjuring feats and dramatic performances of the same type as ordinary shamans. Until he gives his first dance a newly created shaman is known as a ts!ex, the same word that is used for a kusiut initiate, and during this period he wears the shaman's collar of intertwined dyed and undyed cedar-bark. If he is wealthy and influential a shaman will repeat his dance every fourth year. Such a dance can be held at any season of the year, although the ~~most~~ usual time is after the kusiut season. The dramatic representations are of scenes ~~seen~~ witnessed by the shaman in the land below, though sometimes they are done in a reverse manner, following the practice of the dead in doing things strangely. Thus one shaman reported that the ghosts wore very long blankets, but when he danced he wore one that came only to his hips. The method of singing is the same as that employed by ordinary shamans, but one whose power is derived from the dead dances with head bent downwards, ~~and~~ his free hand pointing to the ground with first finger extended. Also his cry of "xwai, xwai, xwai", uttered at intervals with a weird cadence, differs from that used by ordinary shamans. A dance always terminates with the distribution of ~~any kind of~~ food ~~which~~ to validate the ceremony.

Like ordinary shamans, ~~shamans~~ those from the dead cannot transmit their power. At death their songs too are lost, unless they choose to give them to a friend who is also a shaman from the dead. This is obviously contrary to the theoretical belief that all songs have been obtained during revealtions, but is not at all contrary to the Bella Coola practice methods of having the singers assist the visionaries in the ~~construction of their songs.~~ remembering their visions.

~~811~~ ~~790~~

The Lads who visited the Home of the Dead.

~~A s meme.~~

666

Long ago there was a Bella Coola man who had two sons. His wife died, and presently he remarried, becoming in time the father of a ~~daughkxrx~~ baby girl. The second wife abused her step-sons, their father neglected them, and the two were poor and miserable, their best friend a faithful dog. When the people were invited to a feast, the two lads were frequently overlooked, as being of no importance, and their step-mother used to upraid them for being too lacking in spirit to resent this insult. They could not answer, but merely bided their time. The two used to sleep on a raised platform behind the fire ~~where people were accustomed to sleep when~~ hoping ~~to~~ receive supernatural assistance ~~and~~ always they left the house by a hole in the floor rather than through the door, thus observing one of the essentials for those who wish to obtain aid.

One day the two set out on an expedition towards the mountains, carrying ~~with them~~ skin ~~from~~ which to make moccasins. As they ~~sakxdawx~~ were sitting ~~down doing so~~ the dog, who had followed his masters as usual, rushed off barking furiously. The brothers hurriedly finished the shoes and followed the dog in time to see it disappear into a cave ~~following~~ a porcupine. The elder brother leading, the two entered the cave. Presently it grew wider: on and on they went until finally they could see light in the distance. ~~Their~~ Guided ~~was~~ the barking of the dog ahead of them, finally they emerged into daylight, to find themselves in a new world, a land in which there was a large river and a sky ~~which, though~~ resembling that above ~~our~~ earth, ~~was yet~~ different. The dog was waiting for them and had stopped barking.

The brothers set off up the river ~~until~~ presently they saw on the other side a large town with many people moving about. The younger brother could see it plainly, but to the elder it was vague and indistinct. They called out to the people, "Hi, plea sen a canoe for us", but though they called repeatedly no one paid the slightest attention. ~~to them, it was as if~~ The people in the town ~~were~~ seemed to be deaf, and unaware of their

presence. The two brothers remained all day ~~x~~ opposit the village, calling out at intervals without ~~success~~ result, and all the time becoming more hungry and ~~more~~ disgusted. Towards dusk one of them yawned noisily. To their surprise there was a commotion in the village; the yawn had been heard although their cries had not. They could hear the people on the other side of the river discussing the noise, "Let us send a canoe to fetch whoever may be ~~on the other side~~ over there" was the gist of the remarks. ~~which they heard.~~ Presently a canoe was poled out from the farther shore, and ~~was~~ held in position by the ferryman beneath the bank on which the brothers stood, necessitating a jump of two or three feet to reach it. As the elder brother ~~was~~ preparing to leap into it he glanced down and saw that the stones on the river bottom were visible through ~~through~~ the bottom of the canoe ----- ~~in fact to him it was as if there were no bottom to the canoe.~~ as if it had no bottom at all He drew back in fear. Though he knew it not, they had come to the land of the dead, where bottomless canoes and other strange phenomena were to be expected. The younger brother, to whom the village had been plainly visible, had no fear, but leapt down bravely into the canoe, and was poled across to the further shore, where he soon disappeared from his brother's sight among the throng of ~~villagers in the~~ villagers.

The elder brother, left alone with the dog, sat down and wept, thinking that he had indeed lost his brother. After a time he continued his journey up the river-bank where presently he saw a bridge. He eagerly crossed, intending to turn back towards the village where his brother had gone, but as soon as he had crossed he lost all thought of his brother and continued his journey upstream instead. Presently he heard the sound of adze strokes, and drew near, cautiously, until he could see the man who was using ~~an adze~~ the tool.

The wood-cutter asked the brother, "Why have you come here?"

"Oh, for no special reason", replied her, "I would like to see your ~~adult ex~~ chief."

The wood-cutter guided the brother to the house and when near called out, "The

stranger wants to see our ~~stalt mx~~ chief."

People came rushing out of the houses and the lad realised that he had come to the land of the wolves. His guid directed him to the ~~stalt mx's~~ chief's house which he entered through a door-way cut in a totem-pole. ~~Inside~~ Within the ~~stalt mx~~ chief greeted him in a kindly fashion, saying, "Please sit down for a little while until I can bring ~~you~~ some friends to play with you." He went outside, ~~and~~ but presently returned and led the lad through the door to some moose skins which he had ~~had~~ spread on the ground under the totem-pole. Then he called the friends, who were four wolves. They came leaping out of the house and devoured the brother; but though his body was in four pieces inside the stomachs of the four wolves, he was still conscious. After eating the lad, the ~~wolves~~ hearts devoured his dog. After a time the wolves vomited their food, the lad, into a dish, whereupon the ~~stalt mx~~ chief reformed the vomit into a human being, and the lad was as before he had been eaten. Then the same was done for his dog.

The ~~stalt mx~~ chief now beat once upon a drum ~~which was~~ as a signal for the people to adorn themselves for a dance. Again he beat, and they ~~all~~ assembled. Apparently all was ready, but the lad realised that the leader of the orchestra was absent. Again and again the ~~stalt mx~~ chief beat on the drum, until at last the missing man drew near. He entered singing, "A lad went out with his younger brother and his dog. A porcupine caused the mountains to open for him." As he sang, smoke could be seen rising from behind the house; the lad could see that it rose from Porcupine's fire, but the song explained that it was eagle down (1) for their mortal guest. The singer repeated his song; more smoke could be seen in another place, which the lad saw rose from Mountain Goat's fire. The song was sung ~~time~~ again and again, at end at each repetition the lad could see a new smoke, from the fire of Deer, Black Bear, Whistler, Marten, Beaver, Wolverine, in fact from all animals except Grizzly Bear. The ~~stalt mx~~ chief explained to the lad that whenever he wanted meat he could go hunting and would be able to see the smoke rising from the fires of these various animals. To understand this the reader must ~~bear~~

(1) Used in all sacred dances and as a token of peace.

from the fires of various animals.(1)

"Tomorrow you will return home," he continued. "Your brothers, meaning the four wolves that had eaten him, will go with you to carry some presents."

Next morning, it was really a year later, the wolves tied up gifts of smoked meat in blankets woven of goat wool and sewn blankets of Whistler, Black Bear, and Marten. The meat, though a large quantity, was reduced to so small a compass that the four animals carried it without difficulty. The five travelled back to the spot where the two brothers had sat down to make their moccasins, and at that point the wolves returned to their home.

Now for the first time the lad thought of his younger brother, and began to weep bitterly thinking that he must be dead. But presently he heard the sound of foot-steps inside the cave through which the porcupine had guided him; they grew nearer, until the younger boy emerged. The elder was overjoyed, but his delight was turned to dismay when he saw that his brother's face was green and haggard, with a strange expression; that he had lost all the flesh from his body, and that his clothes, the same that he had worn when they parted company were torn to tatters. His brother's appearance affected him so much that he fell down dead. The younger lad, however, had been made a shaman by the dead, so he quickly restored his brother. They exchanged experiences; the younger saying that that the dead had given him the name Kip ⁺xs. His appearance was vastly improved when he clad himself in a Black Bear blanket and two Whistler cloaks brought

(1). To understand this the reader must remember the firm Bella Coola belief that all animals can assume different forms. To the ordinary person they appear as beasts, but in reality they lead lives resembling those of humans, having their house fires, blankets and other comforts. An individual who is able to see the smoke of their fires will have no difficulty in finding the homes of the animals and hence will have great success in hunting. The only one this lad was to avoid was Grizzly Bear, who was so fierce that pursuing him would be dangerous.

which his brother had brought from the village of the wolves. ~~Thus attired~~ the two ~~two~~ returned home, entering the house secretly and lying down at once on their old bed on the raised platform behind the fire. No one knew of their arrival.

Although neither the ~~x~~ father nor step-mother of the lads had shown them any affection when they were at home, as soon as the were lost both ~~were~~ had been overwhelmed with grief. They ~~even~~ lost all energy and, sunk in misery and self-recrimination, would sometimes lie for days on opposite sides of the house, not even keeping a fire alight. The other inhabitants of the village considered them beneath contempt, ~~so that~~ and often at night they would ~~defecate~~ relieve themselves in the house of the sorrowing couple. The only person with any energy in the household was their daughter, now a child of about five ~~,~~ years old. On the day of her half-brothers' return she happened to throw some rubbish on the fire and, as it flared up, ~~saw~~ she saw long hair hanging down from the raised bed. She called out to her mother, "Perhaps my brothers have come home, ~~see~~ I see the hair hanging down." But the mother answered, "Be quiet. Your brothers have been away for a year, we do not even know ~~what it was that killed them.~~ how they died."

The little girl was not satisfied. She threw more rubbish on the fire and again saw the long pendant hair. When she told her mother the woman cried out angrily, "Be quiet, you little liar!"

The two brothers had been listening to this dialogue, and the elder now took a mountain goat bladder filled with grease which he lowered so that it swung to and fro beneath the platform. When the little girl again threw rubbish on the fire her eye was attracted by the swinging bladder which she took and carried to her mother with the remark, "My brothers must certainly have come home, see what they have brought."

Now the woman believed, and carried the bladder to her husband on the other side of the house, telling him the glad news. Together they went to the raised platform where the elder brother greeted them, but lied, saying, TP "I am alone, I do not know what has happened to my younger brother." TP In his delight at the return of one of his

sons the father became sufficiently energetic to cut some fire-wood, ~~which was~~ such an unusual undertaking that some of his neighbours came to ascertain the meaning of it. He told them the glad news which was passed around until ~~all in~~ the whole village knew, ~~of it,~~ and all assembled in ~~his~~ the house except those who, having polluted ~~had used~~ it, ~~as a place to defecate and~~ were now frightened to appear. The two brothers did not come down, and only the elder spoke to those gathered below. One malicious person tried to injure him by throwing onto the roof not far from his head a pad stained with menstrual ~~fluidx~~ blood, but Kiɬɨxs, by means of his magical power, knew that it was there, and whispered to his brother, who passed the information to his father so that the old man was able to remove ~~it~~ the pad before either of his sons was injured. The elder brother told the people where he had left large supplies of meat. ~~which~~ They brought ~~back~~ this in with great rejoicing the next day.

Although the two brothers remained constantly concealed, rumours began to circulate that the elder brother was not alone. After a time it became generally known that the rumours were correct, and that the younger brother had ~~become an ask nicte~~ received a shaman's power from the dead. A malicious ~~stalt mx~~ chief made the statement that he did not believe ~~xxxxxxxxxxxx~~ this, as there was why ~~should~~ a shaman should conceal himself, and cast insinuations. Kiɬɨxs used his power to cast sickness into the man and after a few days he died, though no one knew the cause. Then the elder brother said, "My younger brother has told me that you should not bury the dead man too quickly. Let my brother try to restore him." Some of the deceased's relatives were willing, others were not, but at last they agreed to give Kiɬɨxs an opportunity to show his skill, and he revived the dead man without any difficulty. In his gratitude the ~~stalt mx~~ chief gave ~~his~~ the restorer his daughter as a wife. Not long after another ~~stalt mx~~ chief expressed his disbelief and again the ~~ask nicte~~ shaman caused him to become sick. This time the people at once appealed to Kiɬɨxs for help, which he refused to give, but when the man died he restored him, as he had done on the previous occasion. As before, he received a wife as a mark of gratitude. The reputation of Kiɬɨxs was now

established; many dead persons were brought to him to be restored and through the presents given to him he advanced in the social scale. Nor did he forget his elder brother, but obtained wives for him too. Meanwhile the ~~elder brother~~ latter was having great success in hunting and brought in so much meat that he was able to give a potlatch ~~l-a~~ at which his younger brother danced and was given a name.

One evening, not long after this time, a little girl about six years old kept crying and crying, nothing would pacify her. ~~Her~~ The parents tried to soothe her but at last the mother said, "Let's go away and leave her, the dead will take her". So all in the household withdrew to the bed-rooms, leaving the girl weeping beside the central fire. Presently her cries grew fainter, and the mother rushed out, but her daughter had vanished. The sobs were coming from beneath the ground, so they knew that it was indeed the dead who had taken the mother at her word and had seized the ~~girl~~ child. It sounded as if the girl was just beneath the surface of the ground so the people threw resinous sticks on the fire and followed to the grave-yard, where the cries led them. They took sticks and dug furiously but could not catch up to her, ~~until at last~~ for the sobs grew fainter and fainter as the child was carried below.

In their despair the parents called Kipdzs. "All right", he replied, "I will try to bring her back. Please leave me alone in my house and I ~~shall~~ will invite the dead to a feast." He collected all the chamber-pots with urine in them from the village and gave one to each of a number of assistants whom he stationed around the walls of his house hidden beneath the roof. Then he invited the dead. They assembled, the only one missing being the woman who was ~~looking after~~ taking care of the little girl. After repeated invitations she too came, ~~taking~~ and took her place on the ~~stalk male~~ chief's seat behind the fire, with the weeping ~~baby~~ child in her arms. Kipdzs gave the signal upon which his assistants emptied the chamber-pots. At once the dead people became impotent and sank as heaps of bones to the floor, leaving the ~~child~~ little girl apparently unharmed. The parents picked her up eagerly and the bones were swept out to the grave-yard.

The child kept crying out for salmon berries, which were unprocurable as it was winter. The parents appealed again to Ẃipᵉixs who understood that what she wanted were snow berries (~~a tewetwal lp~~) which are as salmon berries to the dead, in whose land she must h ve eaten them. She would eat nothing else and, as they ~~berries~~ are ~~not~~ not nutritious, she soon died, nor could she again be restored to life.

~~1. As used by the performers in all sacred dances and also used as a token of peace.~~

Note. - A similar version omits any mention of a step-mother as a reason for the boys' leaving home and simply begins with the brothers following the dissapearance of their when out hunting in the mountains. The dead after receiving the younger boy as in the preceeding tale try to make him eat"cranberries" which are in reality the eyes of corpses. Meanwhile, the elder youth encounters the wolves but in this case is given instructions about entering their house, whereby he escapes being eaten and is greeted cordially and granted a boon on leaving. This is the ability to gain a desire by merely wishing for it. It is by exercising this power that he meets his long lost brother. In this account the younger boy's name received from the dead is Kh K ly k mut, and Death gives him a stick with which to lift him from his position on the lid of a coffin. In the end Sa tma, his patron, recalls the young shaman to himself; this version which is the more abbreviated of the two makes no allusion to the attempted rescue of the child from the land of ghosts.

V. DIRECT REVELATIONS FROM THE SUPREME GOD.

As has been noted, a shaman receives his power from one of other supernatural being, ~~but~~ not from the supreme god, Alquntam, himself. Instances are known to the Bella Coola of this, and to such a visionary the term snäxhom is applied. In every case a revelation of this type is considered to ~~hm~~ have taken place comparatively recently. In view of the manner in which biblical tales, introduced by Europeans, have spread from tribe to tribe in distorthed form, it is not ~~improbable~~ improbable that all such examples of the direct appearance of the supreme deity can be traced to this source. Having heard from the white man of cases where the deity has appeared to men, ~~news of~~ ~~this~~ the Indians would be only too ready and willing to transmit such a tale since it belongs to their general culture pattern. In the example here given the instructions about transmission of the knowledge imparted in the vision, as well as the claimed foreknowledge of Europena houses, strongly suggests a post-white man origin. Further, once the concept of the possible appearance of the supreme god ~~was~~ accepted, ~~and~~ no Bella Coola would question the accuracy of accounts ~~which he~~ heard from others, it would be a simple matter to attibute the powers of very strong shamans to this source. Accordingly, several typical shaman stories have been included in this section because the Bella Coola claim that the principal characterx in each was a snäxhom; ~~though the writer feels confident~~ it is highly probable that if such a tale could have been collected when the whites first reached British Columbia, ~~thx~~ he would have appeared as nothing more than a shaman.

It is noteworthy that there are few stories of the direct appearance of the supreme god current in Bella Coola. In fact the following is the only example of a type which is ~~fairly common~~ occurs in other parts of that province.

no space